

M 1113

Thursday . January 12

BOSTON

MR. NYLAND: Nothing should detain us. Three weeks, huh? And it'll be another, maybe four weeks, when I come back. But I am glad that at least we have a chance to--to meet tonight.

I listen to as many tapes as I can. I'll have to admit though, that I cannot listen to all of them. The collection is a little bit too much and maybe I am a little too conscientious. But I listened here and there and I know a little bit more about what happened last Tuesday, which tape came this morning. At least I have part of that and of the Tuesday a week ago. I also know that last Thursday you just didn't make a tape. That was funny, wasn't it? Because in--the number is there, isn't it, Bill? One-eleven. And no tape, no resume--ya--who? Can you explain it?

Ed Luttrapp: Mr Nyland?

MR. NYLAND: Ya?

Ed Luttrapp: Ah--I--We did start a tape and there were only two people that spoke on it, or three voices. Mostly mine, partly Bruce's and a little bit of--Ah--Greg -- When we decided we didn't want to make a tape --and I had the tape at home, and something began to bother me--ah--we were going to--I--and it didn't seem that we did the right thing, so I've saved the tape and I've brought it tonight. It's just a very short length--and I'm ready to turn it over to you whenever you want it.

MR. NYLAND: Well, we can't give it the name of a tape then really, can we?

Ed Luttrapp: If we have a number we can give it the number --

MR. NYLAND: And --

Ed Luttrapp: It's on a small reel.

MR. NYLAND: Ya? And a tape of--a meeting of two sentences?

Ed Luttrapp: Yes. We --

MR. NYLAND: It's not worth it. It's not even worth putting it on a machine.

Ed Luttrell: Well, I think everyone--ah--felt that listening to your tape of that night--they all wanted--or those that were in favor wanted to leave with that kind of a taste.

MR. NYLAND: Well, that was the kind of conclusion I would have liked to draw, naturally.

Ed Luttrell: This--(?)

MR. NYLAND: And if that's the case, then I'll have to let it go at that then.

Ed Luttrell: Alright.

MR. NYLAND: I think sometimes it's very good just to listen and not to say anything. And sometimes I think that some of the meetings may have that particular kind of quality, and if that's the case, then simply it's enough. There is in general too much discussion anyhow. And many times you--you talk a little bit too long and you put a subject to death, really. For instance, this question of reading for the second time. You know? -- That was on one tape and then, by golly, it starts again on this one. I thought you were all through, and then after a long silence--and Ed felt very conscious about that silence, I think--and in order to break it because no one else was speaking--then he drags out this old--bromide, I would say, -- and then. And now Suzanne is not here.

Ed Luttrell: She went to New York tonight.

MR. NYLAND: Ya. So we can't even settle it. And then you started to talk about--what is it? --to read aloud 'as if'? Or to read as if aloud? I think to settle it now once and for all. The second series--

the second reading is, of course, aloud. With your voice heard. That someone else who is around can hear it. And if (you) are not around, you hear it. And you hear it in a certain way. You don't hear it with your ears. You hear it with your chest. And you do it in such a way, reading aloud, in a particular - as if someone is around. There may be any other number of reasons why one talks aloud or even reads aloud, and one of them happens to be that the situation in which other people are these. And that then, if you do it, presupposes that whatever you are saying you enunciate, you emphasize correctly, you don't put anything in it of your own in order to show how well you read, you just read for the sake of that book being made known to someone else, even if they are not there. That's the idea, of course, of 'as if.' They are not there. So with that you get, without any question, something out of it, because it is an unusual way of reading a book. Imagining that someone else may be there who could listen to you. And it places on one a very definite obligation. Not only to read it aloud sufficiently so that it can be heard, and the enunciation, and all the different things that go with it. But it certainly means that there is a possibility that that what you hear, and hear a little differently, can penetrate in a different way into you. Because the difference between the reading with your eyes and reading, as it were, by hearing (it). And it takes place in a different part of the brain with a lit--with reading with your eyes you don't pay as much attention to it, because you can always go back over a sentence if you don't understand it. And you can take your time, particularly when you read by yourself, and you don't pronounce it, and noone is dependent on it. But when you read aloud, and you do it as if someone else is listening, and when you are listening, you have

to take it all in at the time when it is being said, and there is no chance of asking the reader to repeat it. So the attention is of course much more enhanced and you are much more there, and there is much more desire to receive it in the first--at the first time and no chance of trying to repeat it or hoping that it might be said again, or perhaps read again. So now I think we can leave this question of reading for the second time alone. And there is nothing special about it - it is not really - I think Ed connected it with reading it for yourself or for your family or for mankind or - you know I don't believe too much in such interpretations. Almost anything will fit and you can - whatever you like - put it in, whatever you believe in, whatever you think would be helpful for yourself - use it. It's quite alright. Who cares how you get to Jerusalem, provided you get there? From the north or the east or the west or the south, from above or below - I don't care. If the idea is to Wake Up, to become Conscious, to do something with you that you know is a different kind of a state that you reach. All roads will lead to Rome if I want to be in Rome. But then, of course, what difference does it make if someone tells me to do this or that and I do it and I get there? The only thing that I have to consider - how do I get there in the best way? With the least amount of expenditure. With the greatest efficiency. And still with keeping within me a desire that I want - when I am Conscious - to continue to live? These are the points I think you have to consider a great deal when you talk. What are you talking about? Why are you discussing things? In order to clarify for yourself and for others what is meant by Work. And Work in daily life, and the experience of yourself in daily life when you have tried, made efforts at certain times, that it was impossible at

other times, much more conducive, but in any event that you are in daily life making attempts to Wake Up, and this is the subject of discussion. It is not a question of discussing the usages of words and the variety of different kinds of literature, or whatever you consider beautiful or not. That you can talk about any other time. But when you come here you come for a certain reason to find out why did Gurdjieff live. And did he live for me? And if he did that, what am I doing with it? And to what extent have I now become responsible because something happened to cross my path and it seemed to be as if it would be important for me in my own life and then, thanks to Gurdjieff, or whoever is there, sometimes Orage, sometimes Ouspensky, sometimes Walker, sometimes someone else - again I don't care. And even I don't care about Gurdjieff - wherever he got it and whatever he had as idea and meaning for himself to write a book, or to live the life he did. For what reason did he want to do it? Quite plainly - for me. In that sense I have to be extremely selfish, because I am interested in something that could take place in me, and I want it when I realize that I am incomplete and that something ought to take place. And if therefore that when I see now that in this kind of a direction it may be useful for me to try to become Objective or to Wake Up or to try to become Conscious, try to Observe myself - try to do something about myself a little unusual - that then for that reason, of course, I want to read, I want to get together, I want to exchange ideas - but all the time keep in mind why you are here. You say it is not a little discussion of a tea party - what is the difference. Go outside and enjoy yourself. Come here with an idea - here is research going on. Something I want to know - something I contribute, because I have tried - my attempts - I have done this and

that. Then I got stuck. Now, why did I get stuck. Please tell me, someone. Maybe anyone of you also got stuck. Tell me - how did it happen? Can you explain it? If you cannot, how did you get out of it? What will I do? And there are seven days in a week. And during each day something should happen to you. And perhaps you may have a certain task. Then relate about that task when you get together. Of course, there are two different kind of groups. I am now talking about your Thursday group. I'm talking about where you really exchange and communicate with each other on the basis of experiences of what you have done. The accent is a little different when you have new people and you have to explain things to them. That, of course, is right, and those who are a little older, they can get together on Thursday and then talk about what mistakes they made, and why they were not right, and criticize each other a little bit. Don't be too nice about it. If you think that someone was utterly wrong, say so. And try to justify it by explaining. It'll be a very different thing. You don't have to be friends, you know, in order to work together. And don't hesitate to step on each other's toes every once in a while. For the good of the cause, if you wish. At the same time, when people say certain things regarding Work, and you don't believe that what they are saying is right, you should speak up. And the person is a little wishy-washy, or not entirely clear, you have to say so if you don't agree with it. Don't accept it, silence is acceptance. If you don't believe that it is right, you have a perfect right to say that. And of course to explain it yourself. And maybe because of that kind of an expression, or the way you formulate it, maybe that there is a little argument. Alright. Settle it. Come to a conclusion. You make statements and

then let them go. Questions, when it is on a Tuesday group, have to be answered. If you get stuck in that answer it is not right. Who? Someone brought up -- Susan -- had this question - what to do if the enthusiasm runs out. What to do with one's life after one has tried to - and honestly - make attempts to Wake Up. And then you get at the point where you are not longer interested, and even if you are a little bit, and you try, it doesn't work out. You see, it's a very good question. Well, some of you must know that we have talked about such questions before, and that perhaps you have listened to some tapes. And again and again I say you don't use whatever there is available, and more and more I will have to say this, because you will get less and less. It will be reduced gradually. You will have to row with whatever oars you have got at the present time. You have to learn to know how to stand on your own feet and to go from there. And to see what amounts to progress in your sense of the word, and what you can do without me, because I will not always be available. There are other things that I have to be done, and you have more than enough information already here. You have to have more people, new people. You are now getting ingrown toenails. Everything is getting stale. You need new people with new ideas, new arguments, new questions, trying to see Work from different standpoints, variety of different aspects which they can bring, and which have to sharpen your intellect in order to meet conditions of that kind. The other side is - you go out into the world and talk. Talk to some of the friends - not with an idea that you bring them to a meeting, but to see how far you can explain things, if how far you now psychologically can understand the level of where such people are. And again, whatever it is that makes them a friend of yours.

And if that friendship can continue to exist whenever you happen to talk on your - I hope - favorite subject of how to develop inner life. How to develop what a man really should become if that gradually becomes in your mind and in your heart something very important. That it is more and more - again I say, I hope - becoming a little bit more of a center of your existence around which certain things will--will rotate, and which makes you also behave in a certain way in your manifestations - in the different ways how you expend your time - your energies - what you--kind of a word you use - and what your attitude is towards the people you associate with. All of that has to be considered. And again I say you must make much more out of a meeting together and not allow yourself to go off too far on certain tangents. They don't belong. Have the strength to stop it. Maybe you stop it too soon - then someone else will tell you that you miss the boat. OK. Then you know it. Next time you'll be more careful. But there has to be aliveness in it. If you don't have it, it'll never last, you know. You still float a great deal. On information you do get you have to supply it now with fuel of your own. I have said it before - last year was more and more a kind of a preparation. This year you have to learn to stand on your own feet. You have to see if a group like this can maintain itself.- if there are enough people as an influx compensating for those who probably will leave for some reason or--or other. And that there is among you the solidarity, an understanding of those who have been in Work a little longer, who then at times can take initiative and be a leader, and then give it over to someone else and again and again. This kind of level that you want to maintain, as if all of you try to create an atmosphere of Work. An atmosphere in which it is worthwhile to talk about your experiences. In which it is worthwhile for you to disclose what is really important to you, without

having too much hesitancy that it might touch a little bit on your private life. Because it is not so private after all. It is so private that it applies to everybody. Youth and growing up is not a private affair. It becomes interesting, but everybody has to do it; everybody has to go through it. Learning how to Work, there is no privacy. It is very simple. And that what you experience in trying to apply it is very much the same. Everybody else has. It depends a little bit on how you start and how you are equipped. That is what particular kind of conditions you have lived under and what you bring to yourself as a personality at the time when you become interested. But then very soon after that you face the same problem - a fight against nature. A fight against your ordinary unconsciousness. A fight against something that exists on earth when the earth is not willing to admit that something else ought to exist also, because the earth is satisfied in the way it is and wants you to sleep. And therefore that kind of a fight for everybody is to Wake Up. It is to consider their present state of this waking--waking-sleeping state, as really being asleep in something in which they only can have a little dream, and that the dream, at times, may be a little disturbing, and maybe you want to follow it by trying to Wake Up and make the dream a reality. If that is really what you want, then you live with it. And you bring it up every once in a while in the presence of someone else and to see - to test yourself and also to test the other. And maybe that gradually you form a certain judgment of that - it is not worthwhile to spend your time with too many people on the surface of life. There is a certain form of depth not that you have lived--have to live there all the time, but at times you have to be quite honest that it

is necessary to live there. And that also at such times you are not ashamed. Well, all of that I would say I get it more or less out of your tapes - it is very incomplete, I admit. But, you see, you shouldn't even be dependent on me for that. You maintain it. You bring into this group - into any kind of a group that you get together - you bring yourself. Your knowledge, in the first place. Your understanding, in the second place. Your understanding is your knowledge when it has gone through your experience. And therefore it is part of your life that you describe. And the attempts that you made during the day in order to - whenever it happens to come as a thought or a feeling in your mind - that you made an attempt to Wake Up then. And what happened? And tell, and tell, and tell. About that, in honesty, very simple. Not highfalutin, not too big words, not quoting. Your own very simple way. I walked on the street, and there I though about Gurdjieff, and I stood still. And I said to myself - what is the meaning - now. And I found myself then, standing. And I Woke Up. You see these -- I think these are the things. They are the simplicity. Not the big things as yet. Wait. You get lost in them. Whenever you try, when you are so involved, when your emotions are affected, when you are angry or in a worrisome state, or conditions of life in which you know that your emotions really are paramount and much more important than anything else - even your thoughts cannot do anything about it - don't make an attempt to Wake Up. It's absolutely unsuccessful.. And I have said several times, it's almost sinful. Because, you know, it's a foregone conclusion - you will fail. But if you really wish to Work, you again and again begin, at times when you have a chance. The conducive circumstances. The moments in which you are not as much involved and still, of course, you are alive.

Because you keep on breathing. And as long as you keep on breathing, you are a so-called human being. And with that, you have impressions. And you are digesting that kind of information. And now with that you Wake Up, if you can. As if something is then also alive, to you. Maybe like a different form of life. In any event, a form of life that is separate from your ordinary life. And that vivaciousness, that real aliveness - that is what really starts to count, because you can count on it. On the other you cannot count. It is ephemeral, it disappears. Unreliable. Sometimes quite hypocritical. Sometimes hallucination. Surely it is unreal, when you cannot stand on it and make sure that it is the same each time when you happen to think or feel about it. The permanancy - that what is - you might call it the beginning of eternity in you - is that something exists that you know must exist always in the same way that you can call on whenever you wish. And it is there. Whenever you wish. And that then, it will help you, whenever you need help. The substance of your meetings, at the end of a meeting - all of you try to be honest. Not that you have to tell each other. But to give it a chance, that when you go home, or you are home - you sit, you think, before you go to bed. Ask yourself - was it worthwhile? What did I get out of it? Here I spent three or so hours. Was it really worth that much? Should I come or not? Again, the question of honesty. Because if you just hang on a little bit and come still out of curiosuty, you can excuse it when a person is new. But when you are already in a little routine of coming regularly, and that perhaps you have an idea that if you don't come that someone will look at you and criticize you. You have to have much more substance of that kind of reasoning for yourself. That that is what you wish. And so when you sit and think about

that at the end of the evening - when you look over what has happened and you try to remember what so-and-so and so-and-so said, and then try to remember what you said. And how often among you, you have to admit that you didn't speak. And then ask yourself why. It is not that all of you should clamour and speak at the same time. You don't talk at all, practically speaking. Sometimes towards the end I hear a few who have not spoken before. Otherwise, you leave it to a few people. And why should you? What can they tell you? You can tell yourself much and much more if you wish to Work. And honestly if you don't want to do it, then - I would almost say - for God's sake, don't come. What's the sense, even of taking up space. Or to afford your time and energy to come here when you sit like a sponge, just soaking in. It's not right. You have to be active. Let's say in the vineyard of the Lord. Alright. What is it in your life, this kind of Work, this activity. That you feel - do you really - that something must be done because it is a necessity for you? That you know almost that if you don't - that you're missing something? And that something ought to take place and it is up to you to make it take place? And if you don't do it, noone is going to do it? But still you sit, bashful - alright, timidity. I can understand it. It takes a little while before you even want to say something about your own experiences, and some, of course, are a little bit more lucid. They are used to it. Maybe their profession helps them every once in a while. But even if you would stammer about something that really concerns you, and by this time it seems to me it ought to concern you, because it's your inner life that you want to talk about, and you believe that that what is inner as yet is not full grown.

And that something could be done because if you look at yourself, you know how you are. You know how terribly unconscious at times, automatic and mechanical - chicken without a head, habitual, stupid - all these things, you know it. And if that's the condition of the way you want to live, it is alright, and stay that way. But don't try to pretend that you're interested in trying to Work. When you come you must really wish to Work. And when you come you commit yourself to that extent that for some time that is it. If after six months you will admit that it isn't it, at least you know what you are talking about. And you have a perfect right to throw it in a corner and say - Gurdjieff is not for me. At least you have investigated it. But not half-way. Hot or cold, but not lukewarm.

And I find that when I don't hear too many people talk. Just a few. And to make it dependent on the few only, and almost I would say to agree with those who have spoken last because you don't have an opinion of your own. It does not have to be a big opinion. You don't have to have an opinion about everything. It would be quite impossible. It isn't necessary. There are a few things usually in any kind of a meeting that appeals to you, and the rest may not appeal at all. Never mind, as long as you get something. And that something you go home with, and that something you consider. And then, when you consider it, you see what you have done to contribute to that, or what it was that made you perhaps responsible, or that could make you more responsible tomorrow.

Make lists of what you are going to do. See that you don't adhere to it. Be honest with yourself in the usage of your words. Your thoughts

that you have, which you know are quite superfluous - try to eliminate at least some of them. Unnecessary conversations over the telephone. Stupidities of consideration of this and that and that other kind of a thought which keeps on swirling around in your head without any rhyme or reason. Why should you have them? Grow up. And then, of course, honesty in your ordinary work, honesty in your daily task. The requirements that are necessary for you in order to live. Sometimes against the grain. Sometimes not so easy, and sometimes maybe unfair. Whatever it is, you take it. Whatever you don't like, you take. If you can change it, change it. Don't be a fool. Don't be a martyr. Continue, but all the time with your head up, and to face whatever it is that you have to face. Like a man. Not like an animal. You're not crawling, you are standing up. This is the symbol of a man. To be able to look ahead, up if necessary, every once in a while down to see that his feet are still on the ground. With a wish, something like an aspiration - something that you say - This is what I really want. When you come to that kind of a conclusion all by yourself, when you sit quietly and you don't have to pretend and you could have a -- if you wish, you could then even talk aloud to yourself. Keep the door closed. Don't let anyone in. Don't let them know what you are doing. You are, with yourself, your Conscience, you talk, you find out then, what is the truth. And to the extent that you believe that that truth can be made manifest, then you make up your mind that the next day your life is going to be a little bit more on the side of that kind of truth.

All of this is, of course, preparation for Work. Because what else

can you do if your body is not in that kind of a state, if your psyche is used to be twisted around a little bit. Naturally it is an indication of how you are as a personality. And maybe you can say - yes, I am such a bad sinner, and God will never look at me anyhow. So what's the use. Again, such statements are so stupid.

You are alive. You have a body. You walk around. You do things. You have a mind. You have a certain ability. You have a facility of speaking. You can think, you can feel, you can read. You can talk together. You can formulate words. You can understand concepts. You know what sometimes is involved. Sometimes how you are, taken by this and that - or the other, it doesn't matter, at least you are alive. To the extent that you are alive. To the extent that you are alive - to that extent, can you be interested in something that still can grow. Because in that way - that aliveness will make itself manifest to create something that does not exist at the present time. And with that, of course, one makes one's life what it is. With the aid of whatever. The help of the Lord, or the help of the earth or the help of the devil. Whatever - what is the difference? Again I say, where do you get the help from? You can be truly grateful for whatever it is that is given to you. You can. You can show it that you are using it. This is already an indication that you are appreciative. But live. Don't be dead before your time. Try to keep going - if you can, with pleasure, and if you have to, with whatever suffering there may be. But take it - take it. You are not meant to suffer all the time. There is an equilibrium in man. And that what is in his equilibrium is for him like the movement of a gyroscope which will give him at that particular time when it is rotating, a steadiness. And this steadiness,

this direction of himself with his head, his mind, his heart, is pointed towards that what he calls his aim. Maybe Heaven, if that means anything, God, if it means anything, Ideal Man, if it means anything, Harmonious Man - whatever you want to describe by that. The motivation of one's life, day after day, not to forget that you have a responsibility for yourself and for that reason you wish to Wake Up in order to see it better and to have better judgement. To know more what is absolute, what is possible, what is truth, really, without any particular interpretation, neither on you part or on anyone else's. But then you see if you come like that with that - with this in you, and you come together as a group it starts to boil over, because this is - I call it almost bubbling within - that it is as if it has to come up to a--a boiling point - as if at that particular point there is a chance that something can take place. But when you sit too much like dead material - like a bag of potatoes, what good is it for you even? Why spend the time? Much better to go to the movies. Keep your head above water. Be honest when you wish to Work, and then Work. And then bring that each week. It's already - it's not often, is it? A couple of hours out of a whole week. And the opportunities you have, If you measure them as moments - how many moments even are in an hour? And much of that when you know it, you know it very well, is wasted. And who will tell you it's wasted? Archangel Gabriel at the gate of Heaven? God? Does He know it? Your Conscience? Is it strong enough to talk? And if it talks are you willing enough to listen? All the time, at the end of a day - the beginning of a day, during the day at certain times, stand still, be quiet, come to yourself, realize

you are there, for what purpose. Renew it within yourself - this, what you wish, what you really wish, what you want to pursue. What could be your aim. How can you grow up - how can you be Awake. All the time such thoughts within you - to settle them. To give you at that time, balance for yourself, with which you then continue in that day and again and again bring it up to the front so that you can see it. Bring it within you so that you can feel it. And then act on it, because your behavior can be instigated by that kind of thing, that you really could become a man worthy of that kind of a name.

These are the groups - for these groups exist. For this purpose you get together. Because that you cannot get out of reading a book. For that you need other people, who remind you. And that you in turn maybe can remind them. And then with that the level, the level of research, the level of being as a group - it ought to become apparent. It is as if you come at such a time to a fountain where all of us can drink. From that perhaps we will thirst again, and next week you have to come back again. It'll be a long time before you will find water that will quench your thirst without wishing anymore. Maybe you never will get there. Who knows. And who cares? Because as long as I keep on living, and I answer that what I feel is a question within me of why do I live? And I wish to continue to live. Then I do something, whatever it may be. Sometimes unconsciously - sometimes consciously. Sometimes with the best of intentions, and sometimes in complete ignorance. But it flows, it is not stagnant. Sometimes nothing can hold me. It must be expressed. Sometimes I wish to hold it in order to build up within me a certain pressure so that then at a certain time

it can come out with tremendous force. As if in an argument I save all the different factors in the last and at that moment I kill everybody with my logic. Whenever you wish in ordinary life to work, whenever you now create little things, like making a breakfast, like making the bed by putting on the clothes, by going to the grocery store and buying a few things, by being stepped on your toes, and missing a taxi that doesn't want to take you because it is off-duty. All the different things that you can experience - some of them are useful, and some you must let go. Don't bother about them, but all the time in yourself you remain that what you really are and if you have forgotten, I say again, stand still, come to yourself. It doesn't matter where it is. The day is long. You forget. And you don't want it, really. Deep in your heart you don't want to forget, only you are not used to--to consider it as a necessity. That is where the change of the accent has to take place. What is important? What is important in your life? Try to compare it. How you spend your time. On what nonsense. Energy is simply spent without any return. And you know because you are no fool. And it is not that all that time you should spend on work on yourself. It's impossible. But at least you could become a manager of your own energies and send them in directions where you are responsible that you know it might yield some result, and at least you have the hope that it will be usefully spent. How? At the end of the day to consider what has happened? At the beginning of the day to sit quiet and make a little plan of what you are going to do? And try to include all the different factors that of course will influence you during the day. And some, without any doubt accidental. To each of course you will have to have a certain reaction, and which some-

times will force you to do things, or to make you think or to have a particular feeling of some kind, or maybe the activity which is not useful to you. Still it has to be done because there are requirements that have to be fulfilled, simply because you happen to be living on earth.

These kinds of things, you see, this is what, really, Work means. It is the preparation. It is the tilling of the soil. The plowing it. The preparing it. For the growing of something that then if you re-seed and you know how to plant a little, and what to do, that you then can put it in the soil of your own. Your own soil is your body. It is the earth. The earth in our solar system. It is the body in our own world. And this body has to be prepared. It has to be prepared in such a way that it can receive seed. Seed from where? Heaven? - like manna - like as if coming from God? Like as if an idea which exists and always has existed in eternity, and which for some reason or other you came in contact with? Ideas, perhaps, of Objectivity because they indicate a different kind of a state as compared to the subjectivity of the world in which we live. And again whatever it is that you consider seed for yourself, you have to - you might say - throw it out. You have to make the body exposed to it. You have to see if this body can take it in, if the body can be open enough, porous enough, if it has enough furrows to allow it to enter, and then to let it germinate. Again this what is now taken in as a form of food, a form of food which will give you - it says on the label - this will give you freedom. And it is like a medicine. You might say it is given to you by a doctor who simply says, take this and try it. Gurdjieff is that kind of a doctor. He knew a lot of things, without

any doubt. And he put them up in little bottles, which becomes many times, if one wishes, the psychological medicine cabinet, that you have, not in your bathroom, but in your inner room, in that what is really your own. Your inner, inner chamber. And you go there once in a while in order perhaps, as the saying goes, to refresh yourself. To really come to yourself and to take a certain medicine. A little bottle, for freedom. For the sake of freedom. This you take. Two pills a day. For your body to be used as seed, as prescribed. What is the prescription? To plant it? To give it Observations. To use it for the purpose of - when I do use it - that it starts to destroy within itself and keep that what makes it alive. Whatever is meant by Work on oneself has in it two elements. That what really is the vivifying force, of the idea, and that what is the idea in its form only. And that the content of that what is meant when I say Observation, participation, experimentation, Impartiality, Instantaneousness, moment to moment living, understanding of that what exists at the time when it exists. Recording of that in its pure form, intellectually without any fuss or feathers. To be honest and open and, in an absolute sense, really correct. Exact, regarding that what I see. And the acceptance of that what I happen to notice, that in this noticing and accepting it I change the noticing into an Awareness, into a state of recognition of that what exists without the help of my feeling, without the help of my thought. As if by intuition I take now this bottle as prescribed. And I apply it by throwing it out into that what I now consider the soil of my living, and then in my manifestations I then provide for it, the Sun. And certain conditions of rain and moisture I then observe by means of the Sun in such a way

that that what is in the soil as seed can start to grow. And the sun is not interested in finding out what kind of a seed it happens to be, provided it is alive. The Sun wants to bring out the aliveness out of the shell of what is the form in which the ideas are put. And don't stare yourself blind on all kind of formulations. All kind of so-called reasonings and language. That what counts is the idea of how do I Wake Up? What do I use for making this what I call aliveness effective in me, in my life, so that with that I can continue to live and maintain it. That's the problem the Sun has whenever it knows, perhaps it knows, but in any event, it is acting as if it knows that that what is seen within and plowed in a little bit and covered by earth because it is a tender something that might get spoiled if it receives too much sunshine in the beginning. But that starts to grow in this particular period of germination. This period of gestation of the ideas within one. So that out of that can be born at the proper time something that I would call the beginning maybe of fruit. The beginning of a flower, the beginning of a plant. The beginning of an 'I'. When that becomes, when it is above ground, when it has some roots, when it already has used whatever Mother Earth has been able to give it. Whatever has taken place of the 'I' that it now has been created by that what I consider in myself like a sun as purity as my thoughts can be, that at that time this little 'I' starts to grow out, again, connected with my body but free from it. And using the body simply as a means of an object which the little 'I' wishes to Observe.

You see, every once in a while try to have little images of what it is that takes place in you when you are thinking or feeling, and when

you are in life, when you are talking with others and that then all of a sudden the realization comes to you - here I am, standing in front of so-and-so, And what is this expression on my face? Why should it be there? - and in that way and not different? And can I see, myself, what it is like someone else might be able to see it, and can I trace it as coming from a certain source? This particular source, again I say the wish for being alive and using it for a definite purpose, whatever it is that I consider my personality and a description of it, and the level of its being. This is with which I now work. That for me is the soil I now till. This is the laboratory in which I perform my experiments of research. I say it in this kind of a way because I think that you can exchange many more ideas about your ordinary existence. About your day, how you started your day, how you happened to come here. That you - at a certain time you thought about the meeting tonight. And that for that meeting then you had - ah yes, I want to go. I am now talking about the meetings not when I am here. The meetings regularly held by you as a group. And then together with this - yes, I will go. You say - now what do I bring? And then - who else can I talk to about this? And to what extent will I now during my daily living - my work, my walking around, professionally, in the different activities that I have to be engaged in - to what extent an I now remember that tonight there is a meeting? And what do I do then in order to make that meeting worthwhile for me or for others, ad do I feel at that time a responsibility for my behavior? How will I be at that meeting? Do I consider it? As if I go in the audience of someone - I will be received, let's say by Johnson, I surely would prepare. If I want to go and have a job from someone

I know I think many many times what to say. Is there in Work, in the possibility of a solution as a key the prescription towards freedom - is there that kind of a veneration that you--you might say you can believe in it? As if, when you look at "urdjieff, you are grateful that something could come into your life which of course never was there and you recognize as a possibiliitu of salvation. And it may be with that that you have for yourself a certain feeling of gratitude. Very much the same as when you wake uppin the morning and you thank God that you are alive. That somehow or other the sleep ended. Not necessarily because of you doing, baybe possibly because you body was satisfied. And still then, that moment when you are opening your eyes and you wake up to that and the existence of the world around you and you start to perceive and you start to function with your sense organs, that then of course you are a different kind of a man. And that then you say - is this an opportunity, God-given, to me to be used today - for the sake of who? For the sake of myself, my real self? For the sake of the Lord? For the sake of mankind? Where is the emphasis, the particular accent? "or the sake of making money? For the sake of being a good husband or wife? For the sake of being a friend? To help so-and-so? For the sake of wishing to make a name? For the sake of being recognized, admired, respected, and perhaps loved? The motivations of one's life - you start with it in the morning. Spend fifteen minutes, half an hour. Consider your life the way it is. The way you know it to be. The way you find it. The way, when you say - I am - that you have an idea, what is it that you are. And with that, you start. And the day is ahead of you, and you may be here and there. You can make it conform to your wishes. And some-

times the wishes of the world will have to make you conform to them. And again whatever it is, unconscious, or maybe at certain moments a little bit more conscious; there you go during the day, until the end. And at the end you take stock gain, not worry very much, maybe you are sleepy. And still, let the day go by in a swift kind of review. There I was, there I started, there I behave, there I said this, there I met so-and-so. Here I am now - the end of the day. Am I ashamed? Am I glad or not? Do I want to repeat what I have done? Should I do better? Is there any reason to think that I might be able to do better?

Your life, you see, it is at stake. It is not an easy matter. It is not something that you can brush away, easily, if you want to remain serious. And at the same time you want to remain simple. Because there ought to be that kind of simplicity in life, and not lose yourself in all kind of beautiful uncommon and rare words which you make up yourself. Just ABC, so simple. Awake, Aware, Observe, Impartial, Simultaneity, Independence of Centers, loosening up the bondage, freedom for oneself, growing; the possibility of developing Emotional Body, Intellect, Soul, Self-Consciousness. Rules of Objective Morality, His Endlessness. God. Devil. Man. Unconscious. The Law of Seven. Three. Unity. Fusion. Equilibrium. Balance. All of this, give it a little bit of time to think - what is it in my life? So that maybe all these kind of things become All and Everything for you. And that you start to understand a little bit of why did Gurdjieff want to write. To help mankind, or at least a small portion, or maybe only those who could be perceptive enough to realize that something was really meant for them. That they could take it, and then in taking it that they

then could perhaps change their lives a little bit more in accordance with what a man should be, and what, unfortunately, he is not now, and maybe what he has forgotten.

How can one grow? How can one get out of the childish state? How can one grow when Mother Nature is not helping anymore? How is it necessary to build for oneself a scaffold, and then with this scaffold and within it build something that can be - on the basis of that whatever one is, and the acceptance of that what one is, partly the past of one's life, that what has been lived--lived - to take it as a foundation for that what now becomes the possibility of the further growth of a house in which one can live, which can be the dwelling place of one's soul? Maybe, can be in such a way that at certain times you can--you can invite God to come and visit you.

Life, of course, is a serious matter. It cannot be otherwise otherwise. Otherwise, when it has no meaning whatsoever, it is just exactly like a little bit of earth. It just exists. And it fulfills its function. The earth itself is not worth anything. That what becomes important is the seed that grows in it. Not even the mountains are important. Or the valleys or the rivers and so forth. They stay on earth. They make up the configuration of the earth. Sometimes lovely and beautiful, but no more. The earth in itself does not go to the moon or to the sun. And only after a very, very long time, and much too long for us. Almost I would say mankind ought to be a little bit more in a hurry. Time is so short. Time is going to be more and more difficult in ordinary life. You may as well know it because it is going to be much more difficult for yourself than you imagine. Aside from being

poisoned, of course, with all kind of industrial fumes, that what takes place in the minds of people, and what creates around them atmospheres to which you will be exposed, that whatever you see as now being printed, all the stupid forms of art and ordinary nonsense, Sunday papers galore - waste of paper, waste of advertising to get out of you a little dollar so that you send it for things you really don't know and you don't care about. And at much too high a price. And what you pay in suffering for not understanding what other people are. And how they treat you, and of course how you treat them. And all of it that accumulates, it begins to become larger and larger and you, all of us without exception, are going to be engulfed by that. What can save, if this kind of a floud will come? It's not a dire preaching of calamities. Maybe, maybe we don't want to see it, maybe we make adjustments, maybe we think we are flexible. Maybe we think we are so clever. And maybe discuss (?) sometimes, telling us about the destruction of Troy, may not be truthful. Maybe it is only true astrologically. Maybe it is possible that man, understanding it, may have a chance to develop certain things in him by building on this material which have a different kind of a quality, or which, as quality, could be converted in him into a quality so that that what then results is not to be destroyed on earth. Maybe it is possible to build houses, or rooms, in Heaven. Maybe it is that kind of a dwelling that Christ meant. Maybe it is that building within oneself that could withstand death of the physical body. Maybe it is possible for man to understand that something can be done but it has to be done pretty soon. Time is very short. We think it is long. We think our life is long. We think we never will die. We think that we -- that

tomorrow will be the same as today. And, of course, it will be. As an unconscious state it will be unconscious. In the attempts to Wake Up tomorrow will also be attempts to Wake Up. And perhaps more, if we Work. If we grow. If we can develop.

Now what questions are there? Such a long rigamarole, about what, really? A little philosophy of life? Of something that, of course, concerns me. And that at times I have to tell, because it is so-- such an important thing. And with which, sometimes, you can go home now. You can think, you can sit, you can consider it. And it will come back every once in a while, and maybe you do something. You do something, you know? Not just listen. Not just feel. Not just say - ah yes, so and so, that is what I know, and so forth. It isn't true. You don't know anything. Until you Work, then you find out. All the rest is an accumulation of little bits of facts in your mind, or a little bit of maybe intuitive facts, knowledge that reaches your heart. And if you don't do anything with it, if that what is in your mind does not flow over into the activity of your physical center, and if that what is in your heart is not used as the energy-giving force to make that activity continuous, nothing will happen for the experience of yourself. All you will get is a little bit of an increased capacity in your brain. And maybe a little bit of an increased facility for your heart. But as a man you're not worth anything at all because you have no manifestations whatsoever that are going to be colored by these kind of influxes. If you only allow them to be, then you can be active, and your being will depend on that what is an equilibrium between all three centers.

This you have to see if whenever we talk like this and, you might say, I don't even allow any particular time for questions. What are your questions? You know it. And you can solve them yourself. You know very well what the answer is to any kind of a question. The only answer is Work. There is no other answer. All the rest that gives you a little theory about here -- this and that is linked together and how the triamonia law works and the Heptaparaparshinokh and the Enneagram and all these different things. Stepwise diagram and the hydrogens and all that. Who cares? It is you life that counts. And the efforts you make to be Awake in your life, in your daily task, in whatever you do. And whatever you now know already as a little bit of knowledge that you have - how to Observe; apply it. Start. There is nothing--nothing at the present tlie in the way of any one of you starting to Work. You don't need any answers. Because there shouldn't be any questions. There is only one knowledge; I wish to Work.

How? What is Work? To Observe. It is as simple as that. To make an attempt to become Aware which means to accept that what I am. And to see that what is taking place if I can, at the moment when it is taking place. And recording it. And recording it then purely, intellectually, without interpretation, sothat I could become Impartial to it. That is all. And that is the only answer. And there are no other questions. All the rest is just fru-fru. It is nonsensical. It can give you at certain times inspiration that you wish to Work. And all the time, all your discussions should enter into - how do we Work? Please remind me that I want to Wake Up. That that becomes for me the paramount issue in my life. How can I get out of this sleepy state?

What can I do about it? And for that you need a very few building blocks. You don't even have to read ALL AND EVERYTHING three times, although you might say it is prescribed in order to give you an awful lot of data that, of course, you don't understand at all. The experience you will get is by the application of these very simple things - ABC. And what I say in daily life regarding your behavior. And with that you will get understanding. Your knowledge will be changed into an understanding. It will give you substance. Knowledge doesn't give you substance. It's emptiness. Filled a little bit with a few facts. Understanding is part of your life. It links up with that what are your living cells. It can really guide you. It can give you at times the help of a decision, which you have to make. And when you have that kind of understanding and the mind is emptied of the facts which have been converted into this experience. And that the understanding now again wishes to continue to live, will produce more facts in your brain by means of becoming observant again and again about the behavior of physical body. Instigated and put to work, you might say, by means of the real wish coming from your heart. Many times I feel that the questions that are being asked, and surely I fall into that trap of temptation of talking and talking, and trying to explain to the best of my knowledge, or to build things up logically so that they can be retained, that they don't have to be questioned anymore - that they are facts, you might say above water. That I myself fall into that, and then accumulate a few tapes which are there now - to be used by you as you wish, and listened to. And of course, again and again I say - you don't. And then I say why should I spend this time - and I continue to spend my time - to talk like this, and then - no questions. And then I say no questions - and I fill you again with certain facts, and I force you to listen to me.

You see, it is all wrong. What should take place is exactly what I mean when a person is in silence, manifesting the way he is in his life. And walks through life without uttering a word. In being then, and everyone who could come in contact with such a man would know that something alive passed by.

This should be the effect of each one of us when you get together in a group. That you could sit for half an hour. I don't mind the silences. It's quite right. And the tape runs and runs and nothing, nothing happens but just a little movement of some chair. If at that time you were trying to be Awake, and if at that time that could be recorded on the tape, the effect of such Awakening and such Consciousness that at that time is, you might say, imprinted on the tape, and as it then is run off that I receive this as - there is Consciousness displayed.

A person should come to the point where it is not necessary to say anything, or perhaps it would be quite sufficient to just look at each other and pass by. A person should be able, at a time when he sits quietly, and lets in everything that could enter from above, for him, by being open towards it, and relaxing, and undoing all the different manifestations in himself of his mind and his heart. You might say cleanse himself at such a time, to be able to receive that what is eternally around him, and which exists in its omnipresence everywhere and always, as if in eternity, so that in that way by--because of this omnipotence, power, all over, everywhere, he will be blessed, real as blessing, in which particular state there is no opposite.

This is really what life ought to become. We are far removed, of course,

and at times we only can wish, and in the meantime, here we are, feet on the ground, breathing, bound by this body. Thinking in certain ways and being conditioned, and having all kind of rationalization processes going on all the time. All the time wishing to blame this or that, or getting angry without any particular reason and only to let off some steam. What are we as human beings? What are we? Totally, if one looks and sees the specimens of humanity. Mankind. Man. Woman. Where are they? Who have to be what they should be. And understanding the reason for their existence and not even a wish that they want to become something different because they don't know that what they are is not really right. And they have forgotten, all of us have forgotten the way we were as children, at that time un-spoiled. How to become like that, again and again and again. And why? Almost, why live? - if we cannot live right.

So I won't see you for another three or four weeks. And again, what will you do with yourself? And what tasks will you give yourself? And when will you want to talk, will you make up your mind that you will be honest? That you really want to contribute something that is worthwhile for yourself to say it and for the others to listen to it and that during these three weeks - you have three weeks, it's a long time. Twenty-one days at least. And a day is long, because a day is eighteen hours. And an hour is long because it is sixty minutes. And a minute is long. And so, what now? And now what do you wish? And what do you want to do? And what do you want to talk to when you listen to your Conscience, and want to answer it? And what is there in you that could become a man? - for yourself. For the sake of yourself. Loving mankind if you possibly could. Praising the Lord if you

could. Belonging to that what is really Unity. Blessedness on Earth, not in Heaven. With the Kingdom of Heaven in you. To be as Man, Conscious, yes, Harmonious - whatever is understood by that particular kind of a term. But in any event to be, and not to be ashamed, but to be a "an. And to be able to act, to do. To be able to think, really, without cluttering your mind with all kind of concepts that don't belong. To be able to feel, and to make such feelings real as an emotion, stretching from here, from earth, towards that what is Infinity. To find, almost as if from here such a line towards Infinity tries constantly to become longer and longer and in that process strives until it becomes a point in which, then, Infinity becomes reality.

How do we know until we start to think a little and to feel a little, and to allow it and to express it and to be, as I say sincere and honest with your life, yourself, with others to try time and time again to find the right word, and to--perhaps to admit that maybe you were wrong, maybe you were stupid, maybe you were ignorant, not knowing enough you couldn't - you wished - you still want to. You tell, you do, you try. You make such attempts. You straighten out what there may be wrong, what may have been misunderstood. You do what you should have done, you try. You make up your mind you are going to do it. And do it. And do it honestly. Whatever it is that you want to do during the day, whatever you think is necessary, and then do it as complete as you can. As whole as you can. As much of a unit as you can be. Because in that kind of unity, it is a replica of God on earth, as represented by man. Because God is one. If man is one, he is Conscious.

So I see you again some other time. Have a good three, four weeks. When I come back - beginning of February - I will come here as soon as I can on a Thursday. I will let Bill know when.

How will I ask you to prepare for such things. To prepare for tomorrow. To prepare for what you really, you must honestly wish to become for yourself. To be reliable, dependable in every way, to be able, really, to be able to do. You say - I don't know when you will know for yourself, in your case because you can adapt to that whatever your knowledge is of your--that what you are. You adapt to the knowledge of that what you believe in as a possible application for yourself so that then you will grow and ultimately, I hope, you will be blessed. Goodnight, everybody.

END TAPE

Transcribed: Jenny Moffa

Proofed: Peter Korbel

Proofed: Richard Skane

Typed: Liz Boleman